THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (PROVERBS 23: 20, 21).

No. 49, Vol. LXXX. Thursday, December 5, 1918. Price One Penny.

THE EIGHTY-NINTH SEMI-ANNUAL CONFERENCE.

(*Concluded from page 759*).

SUNDAY AFTERNOON.

The eighty-ninth semi-annual general conference of the Church of Jesus Christ of Latter-day Saints came to a close Sunday afternoon. Features of outstanding interest were the subscription by the Church to the fourth issue of the Liberty Loan, the re-affirmation of the stand of the Church in the matter of plural marriages, the exhortation of the speakers to the saints to heed the counsel of their leaders and be not led astray by false doctrine or whisperings, and the spirit of unbounded patriotism and loyalty to the government in the present war.

President Smith presided, but President Lund called the congregation to order and announced the opening hymn.

ELDER CHARLES H. HART,

the first speaker, said he has seen new meaning in many old songs that have been sung during the conference sessions: "Hail to the brightness of Zion's glad morning; joy to the lands that in darkness have lain * * * Fallen are engines of war and commotion." The last line quoted, Elder Hart said, is prophetic of the future. He quoted from another song, by Apostle Orson Pratt: "The morning breaks; the shadows flee." These lines, he said, are peculiarly significant at the present time; they are prophetic, for engines of war shall fall and the morning indeed breaks. Elder Hart referred to the privations of the saints in the early history of the Church, and said their descendants can appreciate the sufferings of peoples across the sea. But for these sufferers there is a bright morning dawning.

The spirit of lying is abroad, said Elder Hart, and the government has experienced its results. The French officer in the meeting in the Tabernacle Saturday night, referred to this, said Elder Hart. The duty of citizenship is to be careful not to pass along these falsehoods, either in regard to the Church or the nation. "It is a time to ask. Where did you get your facts?"

ELDER LEVI EDGAR YOUNG.

the next speaker, said he was impressed with one great fact:—After this great conflict of arms is over, a greater conflict will take place, one for which all saints must prepare. It will be the conflict between ignorance and wisdom, between darkness and light. The message of the Latter-day Saints to the world is that the gospel of Jesus Christ must prevail. One reason for this war, said Elder Young, is the false philosophies that have been extant in the world. One great message of the gospel to the world is that man is in the image of God and not descended from inferior beings. What the world needs is idealism, faith in God and in His Son Jesus Christ. The gospel idealizes man, idealizes his mission and existence. This war is not of God, it is an outgrowth of man's errors; but out of it will prevail the truths of eternal light.

PRESIDENT WALTER P. MONSON,

of the Eastern States mission, contrasted the vast audience before which he spoke, with audiences in the mission field. He referred to the statement that what the world needs to-day is the gospel of Jesus Christ, and said it is a comforting thought to know that the gospel is on the earth and the world is getting its benefits.

PRESIDENT MELVIN J. BALLARD

referred to the statement of enemies of the Church that the "Mormon" Church is so perfectly organized that it might be compared to the German army. They are as far apart as the two poles, said Elder Ballard. The "Mormon" Church represents the gospel of Jesus Christ, and the German army represents the power of evil. Those two forces have been in conflict always, and to-day the power of evil is making its last stand.

AUTHORITIES SUSTAINED.

President Heber J. Grant read the names of the Church authorities, and officials of the various Church organizations. All were unanimously sustained.

ADJOURNMENT ANNOUNCED.

President Joseph F. Smith announced the adjournment of the eighty-ninth semi-annual general conference of the Church of Jesus Christ of Latter-day Saints. The closing musical number

was an anthem, "Hear ye and be not afraid," solo and chorus by Ruth Wilson and the choir. Before pronouncing the benediction, Bishop David A. Smith said President Joseph F. Smith had requested him to announce that the Church has 15,000 members in the service of the country and that there are with the boys in France, as chaplains, Elders B. H. Roberts, Calvin Smith, and Herbert Maw. According to government regulations the Church is entitled to more, and representations have been made to the government, with the end in view of getting a full quota of Latter-day-Saints chaplains for the number of soldier boys of the Church in the service.

Overflow Meetings.

As is customary at the general conferences of the Church, overflow meetings were held in the Assembly Hall and at the Bureau of Information.

Elder Stephen L. Richards, presided in the Assembly Hall on Sunday morning, and the speakers were Elders Daniel Heiner, Rey L. Pratt, Peter M. Hansen, Thomas D. Rees, Joseph B. Keeler, Nephi L. Morris, and Seymour B. Young. In the afternoon, Elder Anthony W. Ivins presided, and the speakers were Elders William H. Mendenhall, Joseph Reece, John N. Henrie, and Joseph E. Robinson.

Elder Joseph W. McMurrin had charge of the morning session in the Bureau of Information, and Elder David O. McKay of the afternoon session. The speakers were Elders John C. Cutler, David Halls, Benjamin Goddard, Joseph W. McMurrin, Don C. Driggs, John M. Baxter, and E. W. Croft.

THE FOOLISHNESS OF GOD.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God * * * Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (I. Cor. 1: 18-25).

So spake Paul in olden days, and he knew whereof he spake. Rich in the learning of Jews and Greeks, ripe in scholarship and experience, he possessed breadth of foresight and depth of insight far exceeding the average capacity of men; and to these superior qualifications of mind must be added the transcendent spiritual endowments of the apostle, the prophet, the seer, the revelator.

His abnegation and humility are no less striking than the incontestable sincerity and genuineness of his avowals. Inspired

philosopher as he was, he discriminated with keen perception and clear vision between knowledge and wisdom, and, with masterly skill, contrasted the fallible teachings of men with the unshakable averments of prophecy.

In our day, no less truly than in Paul's, the irreligious mind is prone to condemn superior knowledge and the wisdom of Heaven as foolishness. Inconsistency is a characteristic ingredient of foolishness, as also of that strange mixture called by us human nature. When we see a real pearl of unquestionable genuineness, our desire of possession hangs not upon the identity of the diver who brought it from the depths; yet, when our eyes behold the pearl of greatest worth and we learn that it is offered of God, we ignore its supernatural beauty and reject it because of its ultra-human source.

The Greeks of Paul's time prided themselves on their learning, philosophy, and science, much of which last was falsely "so-called." By such the preaching of the cross, the teachings of the gospel, the precepts of eternal life, were accounted but vain babblings. Those pagan Greeks were mind-trained but spirit-dwarfed. And that type of misshapen monstrosity is not yet extinct.

The brutal protagonists of autocratic tyranny, whose barbarous kultur impels to crimes innumerable and atrocities indescribable, profess to regard the might of righteousness as but maudlin sentiment and puerile weakness. Boastful of material achievements and the temporary success of their diabolical system of selfishness and arrogance, they blaspheme the name and power of the living God, whose will it is that every soul be free.

The gospel of Jesus Christ is the embodiment of the Divine will and purpose. The gospel enjoins obedience to righteous law as the guaranty of individual liberty. It endures as the unchanging expression of eternal wisdom, though by carnally-minded sinners ridiculed as foolishness.

As early as 1833, in a revelation through the Prophet Joseph Smith, the Lord declared that both strong drinks and hot drinks were injurious to the body. In that period the use of alcoholic beverages was common, and the consumption of hot drinks, particularly as tea and coffee, was well nigh universal. Promulgation of the divine warning against these harmful customs was treated as a fad born of fanaticism. Inexorable fact has compelled acknowledgment of the Word of Wisdom (see Doctrine and Covenants, Sec. 89) as the pronouncement of nature's God. Prohibition of the use of intoxicants has become a question of supreme international importance. The efficiency of armies and navies is seen to be gravely conditioned thereby. Some of the world's most eminent surgeons aver that the habitual use of hot drinks is one of the most effective causes of gastric ulcer and cancer, which are classed as maladies proportionately as deadly as Hun bombs.

The same revelation voices a direct inhibition against the use of

tobacco by man, and this avowal, now branded as extreme and uncalled for, is destined yet to become the basis of secular enactment.

The immoderate use of flesh foods was specified by divine utterance as harmful. Current exigency has enforced restriction of meat-eating, and the nation is bettered thereby.

Unchastity, the dominant vice of the ages, has been tolerated as an irrepressible feature of the social system, and this, notwithstanding the fiat of Jehovah against marital infidelity and sexual sin in all its hideous phases. The imperative demand for efficiency in this crucial age of stress and struggle has literally forced a measured though lamentably inadequate acceptance of the Divine requirement; for the statistical data of incapacity due to so-called social diseases are so astounding and show a condition so frightful as to make plain that the very foundations of civilization are jeopardized.

Men have been prone to turn deaf ears to the voice of God, delivered through the prophets always in season to avert threatening calamities; and have rested in the lethal contentment of self-confident ability to deal in their own way with the problems of life. How surpassingly wiser would it be, as shown in the light of our dearly-bought experience, to acknowledge the wisdom of God's beneficence, and profit thereby. Prophecy is direct and sure, science laggard and tentative. One is the advance message from God, the other man's belated and ofttimes garbled version of the truth.

Mormonism proclaims the gospel of Christ as the panacea for the ills of men and nations. Its proclamation to the world is the assurance of peace on earth and good will among men, through obedience to the laws and ordinances of the gospel. The veriest moiety of the wisdom of God transcends the accumulated knowledge of men in its entirety.

The Church of Jesus Christ of Latter-day Saints is calling aloud to every nation, kindred, tongue, and people: Have faith in God. Deal justly with one another. Make amends for past wrongs before opportunity is forfeited. Strive to enter in at the gate to the Kingdom of God while yet you may, for verily the time is short, and the coming of the Lord is near. Repent and be baptized, every one of you, and ye shall receive the gift of the Holy Ghost, by which ye shall be guided in the paths of truth and inherit salvation at the great and terrible day of the Lord, which is nigh, even at your doors.

THERE is nothing selfish in religion; the more you give away, the more you have. If you can keep all your religion to yourself, you may be sure that you have a religion that is not worth having.

A TESTIMONY.

I HAVE been associated with members of the Church of Jesus Christ of Latter-day Saints for nearly 70 years. For 60 years of that time I have been a member of that Church. Consequently, I have learned a good deal concerning its doctrines and the effects that the acceptance of those doctrines have had upon those who have faithfully adhered thereto.

I think that what I say concerning this Church and people should be accepted as true. It would be of no personal advantage to me to declare anything else than the truth about those things. I cannot live much longer, and, when I depart, I desire to appear before the Great Judge of all as one who has made no false statements concerning the Gospel of our Redeemer.

AND now, my dear brethren, sisters, and friends, with a full realization of the importance and solemnity of this statement, realizing that I am and shall be accountable before God for it, I declare without reservation that I have learned that the religion which the people of the world have nicknamed "Mormonism" is in very deed the gospel of the Lord Jesus Christ, restored to the earth through a duly authorized servant of God, the Prophet Joseph Smith, through whom also the Holy Priesthood was restored, with authority to minister in all the ordinances of the Church of Jesus Christ. The Holy Spirit, imparted unto me through obedience to that gospel, has illumined my soul, and I am thereby enabled solemnly to testify that I know this is the truth.

I have learned that this Church of Jesus Christ of Latter-day Saints is an exact counterpart of the Church the Savior established in the former days, when He sojourned on this earth. I am familiar with all that is contained in the Scriptures of the Old and New Testaments, and have learned that the doctrines taught by the Latter-day Saints conform to those scriptures in all respects, and their church organization is the same as that provided by the Great Head of the Church for the former-day Saints.

I have had unusual opportunities to become well acquainted with prominent men of this Church, men whose lives have been governed by its principles, and who have devoted themselves to advocating, as well as living in accordance with, those principles.

I have learned that those men are God-fearing, and righteous examples of all the best qualities that mankind possesses, whose characteristics all of us would do well to emulate.

I have learned from "Mormonism" much that is satisfying concerning what are usually termed the mysteries of life—from whence we have come, why we are here, and whither we are going—much that vitally affects our welfare here and hereafter, and makes clearly evident the obligations that devolve upon us to perform properly our part while sojourning here, and that will insure to us eternal life and progress hereafter.

I have learned that it does not pay to do otherwise than conform to the requirements of the gospel of Jesus Christ, that misery results from breaking God's laws, or failing to comply therewith, and that joy and peace follow learning and doing the will of God.

I have learned that there is more happiness and satisfaction in laboring to help others than in selfishly working always for our own benefit. Our elder Brother, our Lord and Redeemer, was the greatest exemplar of self-sacrifice for the good of all mankind that has ever lived on this earth; none other can manifest that divine attribute to equal extent.

I have learned that in no direction in which we may devote ourselves to unselfish labor for the good of others, is there greater joy realized than in performing the sacred work in God's holy temples for the salvation and redemption of the dead. That more nearly approaches the self-sacrificing work of the Messiah than anything else we can engage in; in fact, it is in the nature of assisting Him to accomplish the great mission assigned to Him by the Father—the redemption of all of the human family who can be saved.

I have learned that the greatest gift of God to man is the gift of the Holy Ghost, an incomparably priceless gift; its possession is the key to wisdom, light, and knowledge of all truth, consequently to happiness and endless progression.

I have learned that there is a power and influence continuously striving to overcome that gift of the Holy Ghost, a power and influence always cunningly alert to prevent our acting upon the good, wise, truthful light imparted by the Divine Spirit, picturing the opposite as the more desirable, more pleasure-giving course, too often succeeding in making us believe that error is the truth, that evil is the good.

Many other things I have learned, in addition to these, that have imparted to me absolute faith in God, in His Son, the Messiah, and in the Holy Ghost; and given me similar faith in the Holy Scriptures—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. I earnestly commend the study of these books above all others; they can greatly assist in "making us wise unto salvation."

I devoutly wish that all mankind would seek for the faith that leads to obedience to the gospel of Jesus Christ. Such obedience will assuredly give bodily health and peace of mind in this life, and open the pathway to eternal life and progress beyond the grave. To that end, let us unitedly petition the Throne of Grace:

Oh, God, our Heavenly Father, look in mercy on us, thy weak and erring children; forgive our sins, we humbly pray; do not forsake us but give us the help we need to retain always and be guided by that priceless gift, the Holy Spirit. In the name of Thy beloved Son, our Redeemer, Jesus Christ. Amen.

1918. DUNCAN MCNEIL MCALLISTER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 5, 1918.

EDITORIAL.

PRESIDENT HEBER J. GRANT.

ACCORDING to a cablegram received on the 25th of this month, from the office of the First Presidency, Salt Lake City, by President George F. Richards, the First Presidency has been re-organized. President Heber J. Grant, who has presided over the Council of the Twelve, since the death of President Francis M. Lyman, succeeds the late President Joseph F. Smith, and President Anthon H. Lund and President Charles W. Penrose have been selected as First Counselor and Second Counselor, respectively.

President Grant is the seventh President of the Church, his predecessors being, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. The succession, since the organization of the Church, is without break or interruption, and the authority is traced back, without question, to the Prophet Joseph Smith, who received the Priesthood under the administration of heavenly messengers.

The First Presidency of the Church was originally organized in Kirtland, Ohio, March 18th, 1833, in accordance with a Revelation received on the eighth day of that month (Doctrine and Covenants 90:6). It is an office through which the unity of the Church is both symbolized and preserved. History teaches us that there always is a tendency among men to divide into factions, and the Church might have had the same experience, but for this divinely-instituted means of the preservation of unity both in faith and in practice.

President Grant is well known among the Latter-day Saints at home and abroad. He will be upheld by their faith and prayers, and his administration will be one of benefit for the people of God and the world in general, as the services of his predecessors have been, by the blessings of God.

J. M. S.

THE OCTOBER CONFERENCE.

A REPORT of the eighty-ninth semi-annual, general conference of the Church, held in Salt Lake City from the fourth to the sixth of October, this year, is offered to the readers of the *Star*, in the hope that, though it comes late, it will be of spiritual benefit to them. We trust the brief synopses of the addresses delivered

will be read carefully, for they are replete with instruction, inspiration, encouragement, and such spiritual food as we all need.

The saints assembled rejoiced in the privilege of gathering, once more, around their beloved leader, President Joseph F. Smith, whose health, after several months of illness, had, in answer to prayer, been restored sufficiently to enable him to preside over some of the sessions and to address the vast congregations briefly. The saints present appreciated the privilege of seeing him again and listening to his voice, and they showed their appreciation by lifting up their voices spontaneously and singing, "We thank thee, O God, for a Prophet."

All the addresses delivered at the conference were important and instructive, but two subjects were dealt with, which deserve special attention. One related to spurious revelations, and the other to plural marriage.

Elder Joseph F. Smith, Jr., called attention to the fact that, in his travels through the stakes of Zion, he had heard reports of a purported revelation given through President Smith and dealing with the affairs of the nations of the world. He had also heard whisperings regarding a purported vision credited to the Prophet Joseph and withheld from publication until this time.

We have no knowledge of the purported revelation referred to, but the so-called vision, said to have been given to the Prophet Joseph, is possibly one that has been circulated in writing for some years and which has been accepted by some credulous people as genuine. The account of it is said to have been given on or about May 6th, 1843, and in it the Prophet is represented as predicting revolution in America, war among nations, and the union of the Greek and Roman Catholic Churches. The pseudo-revelation has even found its way into some parts of the European mission.

When Elder Joseph F. Smith, Jr., had finished his address, President Smith arose and emphatically denied that he had the revelation which rumor had credited him with, and he also characterized the report that a revelation had been given to the Prophet Joseph, which had been withheld till now, as silly and absurd. He added that if God should ever reveal anything to him for the guidance of the Church, he would counsel with his brethren and make it known to the whole Church.

This should settle that matter and end all uncertainty about what to accept as genuine revelation from God, and what to reject as spurious. Genuine revelations come through the appointed channels to the entire Church, not to individuals or groups of individuals here and there in more or less obscure corners.

With regard to the subject of plural marriage, President Charles W. Penrose took occasion to deny that the Church leaders had any knowledge of the contracting of illegal unions by Latter-day Saints. He warned all against transgressing the law and against

trusting men whom he characterized as rebels against both the Church and the law of the land.

President Smith then arose and said:

"I feel it imperative upon myself to endorse and affirm without recourse, the statements that have been made by President Penrose in relation to the subject upon which he last treated. I want to say to this congregation and to the world that never, at any time, since my presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform a plural marriage, and never, since my presidency of the Church has any plural marriage been performed with my sanction, or knowledge or with the consent of the Church of Jesus Christ of Latter-day Saints, and therefore such unions as have been formed unlawfully and contrary to the order of the Church are null and void in the sight of God, and are not marriages."

This may be taken as President Smith's last and solemn utterance on that question.

In the United States, public sentiment has long ago accepted as a fact that the practice of plural marriage was discontinued with the issuance of the Manifesto of President Wilford Woodruff in 1890. There may still be a few bigots who refuse to accept the fact as a fact, because they are determined to keep the fires of hatred and persecution burning, and they must have something to feed the flames with; but they are few and insignificant, and have but little influence on public opinion.

In this country, there also are some who refuse absolutely to believe—although they have no evidence to the contrary—that the practice of plural marriage ceased in the Church over a quarter of a century ago. Nothing can convince them against their will. Even an angel from heaven would be unable to do that. But the fact remains, just as the fact of the rotundity of the earth remains, in spite of the assertion of a few cranks that our globe is flat.

The testimony of President Charles W. Penrose, President Joseph F. Smith, and President Heber J. Grant will hold good in any court of justice in the civilized world, and before the bar of public opinion everywhere where they are known. The Church neither teaches, nor practices, nor encourages in any way the practice of plural marriage, and assertions to the contrary, such as sometimes appear in unreliable and irresponsible newspapers in this country, are nothing but malicious slander.

There was another feature of the conference, which may be referred to in a few lines. The saints assembled, on the motion of President Joseph F. Smith, voted for the appropriation of another $250,000 for Liberty Bonds.

A few of our friends have felt disposed to criticise the investment of Church funds for war purposes. But there is no valid ground for fault-finding on that account. In a war for political purposes, the Church, as a Church, would have taken no part, but this war was, first of all, a conflict for religious liberty. If Prussian mili-

tarism had prevailed, the world would have been converted into one vast arsenal, and the chief industry of the nations would have been the slaughter of God's children. German teachers of men have even gone so far as to make a parody on the Sermon of the Mount, as follows:

"Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth, but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

Where such teachings are diffused among the people, Christianity is dethroned, and atheism and blasphemy take its place. But where these prevail, the kingdom of God cannot be established. Our Lord knew that Prussian militarism this time went out to destroy all that for which the gospel stands, and therefore He moved upon the free nations of the earth to combine in battle against it. It was another conflict, such as that which was waged between Lucifer and Michael in the heavens. In such a conflict the Latter-day Saints could not remain neutral and inactive. They could only take a firm stand by the side of their King and Savior, Jesus Christ, and devote their means and their strength to His service. We are glad that the Latter-day Saints in this world-crisis have done their full duty and proved themselves worthy of their mission and calling in the world.

J. M. S.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference was held at the Latter-day Saints church, corner of Ellesmere and Lyons Road, Sheffield, November 24th, 1918. President George F. Richards, of the European Mission; Elder George F. Richards, Jr., of the Liverpool office; President Orial L. Anderson, of the Norwich conference; Elder Evan O. Perkins, of the Manchester conference; Elder Leland T. Hair, of the Liverpool conference, and President David A. Owen and Elder Henry H. Parker, of the Sheffield conference, were in attendance. President Owen conducted the meetings.

The morning session commenced at 10:30, by singing, "Sweet Sabbath day." Prayer by Sister Margaret Fagan. The sacrament hymn, "Again we meet around the board," was sung, after which the Sacrament was administered by Brothers Oliver Shaw and James R. Bargh, assisted by Deacons John Green and Ernest Potts.

President Owen spoke a few words of welcome.

President George F. Richards then referred to the world's

greatest and most destructive war, which seems now to have ended, and the ravages of disease stalking abroad throughout this and other lands, as evidences of the near approach of the Lord's second and glorious coming. We have a promise from the Lord, that if we shall keep the Word of Wisdom and walk in obedience to the commandments, the destroying angel shall pass us by, as the children of Israel, and not slay us. Now is a good time to put His words to the test. This suggests repentance, and devotion to the Lord and His work, which is to save the souls of men.

A song was sung by the Sheffield Sunday-school. A very interesting program was then given by the Sunday-school children. After singing, "Praise ye the Lord," the benediction was pronounced by Brother Herbert Stagg.

The afternoon session commenced at 2:30, by singing, "The Spirit of God like a fire is burning." Prayer by Brother Daniel Whitehouse. Continued by singing, "Come, come, ye saints." A child was then blessed by President Richards. The general and local authorities of the Church were unanimously sustained.

A solo, "The unknown grave," was sung by Sister Hilda Shaw.

President George F. Richards said the song of "the unknown grave" brought to his mind the martyrdom of the first prophet of this last dispensation. The unknown grave was that of the Prophet Joseph Smith. President Richards spoke of the Prophet's earnest prayer, while yet a boy fourteen years of age, to know which of all the Churches was right. The Eternal Father and His Son Jesus Christ appeared to him, telling him that none of the churches were right, and that he must join none of them. The priesthood, President Richards said, was later given to the Prophet Joseph by Peter, James, and John. The Church was organized on the 6th of April, 1830, with but six members, and has grown to be the most perfect organization on earth. Its organization, he said, proves it to be the work of the Lord and not of man. President Richards then spoke of the death of President Joseph F. Smith and the great work he had performed. The work of the Lord, he said, will go on, because the Lord has said that His gospel will remain upon the earth until He comes.

Elder Perkins said that great responsibilities devolve upon the Latter-day Saints. He quoted from Matt. 5:20 the words of the Lord to the former-day saints, that if their righteousness did not exceed that of the scribes and Pharisees, they would in no wise inherit the kingdom of heaven. The same, he said, could be applied to the Latter-day Saints.

Elder George F. Richards, Jr., said he felt like saying with all his heart, "Praise to the man who communed with Jehovah." We are given certain powers by which we are enabled to interpret all things. The Holy Ghost will enable us to discern between right and wrong, said Elder Richards. We live by faith, and not by sight. We have not seen all the things that the

prophets have, but we have the testimony of the prophets. We should accept all truth, no matter whence it may come.

Singing, "We thank Thee, O God, for a Prophet." The benediction was pronounced by Elder Leland T. Hair.

The evening meeting commenced at six o'clock by singing, "Now let us rejoice." Prayer by Brother Joseph Hamstead. Singing, "What was witnessed in the heavens?"

Elder Leland T. Hair said he was glad to get back to the people among whom he had labored. He referred to the general belief in the world, that there are only two places for the departed spirits—heaven and hell, and that they go straight to one or the other of those two places. He said there was still a chance after death, for the gospel would be preached in the spirit-world and vicarious work would be done here for the dead.

Elder Henry H. Parker spoke briefly of the second coming of the Savior, and said that the time, according to the signs, was near.

President Orial L. Anderson explained that, through the atonement of the Savior, all mankind may be saved, by obedience to the laws and ordinances of the gospel. There is a difference, he explained, between exaltation and salvation. There are many degrees of glory, and one who reaches any of them, is saved, but to be exalted is to reach celestial glory.

Elder George F. Richards, Jr., said the time would come when every knee would bow and every tongue confess that Jesus is the Christ. Not all, he said, will do so in this life, but there will be a chance for all, hereafter. We are preaching the same gospel that Christ taught. It has been restored to earth for the last time.

President George F. Richards endorsed all that had been spoken by the previous speakers. He said that the only way we can get back into the presence of our Father in heaven is to be born again —born of water and of the Spirit, as was explained to Nicodemus. No man has authority to change this ordinance. For fifteen centuries it was administered as it was given by the Savior, and then it was changed by men of apostate churches. Christ went and preached to spirits in prison, he said, that had not accepted the gospel here on earth, that they might have another chance of salvation. There are temples in Zion, built for the purpose of performing these sacred ordinances for both the living and the dead, said President Richards, and he exhorted the saints to gather genealogy and have the work done for their dead kindred, and to keep a record of their living kindred.

The meeting was brought to a close by singing, "How firm a foundation."

The benediction was pronounced by President David A. Owen.

On Saturday, November 23rd, a priesthood and missionary meeting was held. Reports were made by several officers, after

which valuable instructions were imparted by President George F. Richards.

HENRY H. PARKER, Clerk of Conference.

A SOLDIER'S TESTIMONY.

"DEAR PRESIDENT WILLIAM J. LOOSLE, Sunderland.

"I am taking this opportunity of writing to express my thanks for your great kindness, and for devoting so much of your time in bestowing on me one of the greatest blessings which any man could wish for in this world. You will perhaps think I am rather late in showing my appreciation, but you will quite understand that, owing to being continually on the move, this last week, or so, it has not allowed me much time. Well, I want to say that, since becoming a member of the Church, I can quite understand that there are a lot more things to strive for than the material, and I only hope that by God's help I may at least be successful in some of them. I am sure, I will always look back on my baptism as the great event of my life, and, if anything had been needed to bind myself and my dear wife more closely together, I think that did. Apart from any pleasure it gave me, I know it was the crowning point of her happiness, and therefore I am sure I am amply repaid.

"I only wish that I could bring some of the great truths home to some of the boys out here, but you will understand how much they are prejudiced against our faith, and I do not think I make much headway with them. Still, even one soul saved is a soul gained, and we must only hope that they may before long look at it with a more open mind. If at any time you can spare time to drop me a line I should be really very pleased.

"I knew you would be delighted at the glorious part the Americans are now taking in this rather gruesome business, and I sincerely hope that with a few more victories it will not be long before we are able to return to our own homes and live our lives in more peaceful pursuits.

"Somewhere in France." Sept. 19th, 1918. J. C. HARLAND."

CHRONOLOGY OF THE WAR.

November 1.—Revolution in the Austrian and Hungarian capitals. Count Tisza, the Hungarian ex-premier assassinated. The Italians report the capture of 50,000 prisoners and 300 guns.

November 3.—It is now reported that Bohemia, Hungary, Bulgaria, and Austria have been proclaimed republics.

November 4.—Armistice signed by Austria on November 3, now in force. Sir Douglas Haig announces a new "push" south of Valenciennes.

American forces break through the Freyel line and extend their offensive to the east side of the Meuse.

November 5.—The representatives of the Entente Allies and the United States, at the conference of Versailles, agree on terms of armistice with Germany. The German government will be informed through President Wilson, that Germany must apply to Marshal Foch for those terms.

November 6.—German armistice commissioners proceed to the western front, to meet Marshal Foch. The Americans enter Sedan.

November 8.—The terms of armistice given to the German plenipotentiaries by Marshal Foch, and Germany given 72 hours in which to accept or reject them.

November 9.—The German emperor abdicates, and seeks refuge in Holland.

November 10.—It is now announced that the kings of Bavaria and Wurtenburg and the Duke of Brunswick have abdicated, and that republics have been proclaimed in Bavaria, Saxony, Baden, Wurtenburg, and Schleswig-Holstein. Prince Max, of Baden, is now the regent, and Herr Ebert, a socialistic deputy of the Reichstag, the chancellor. Insurgents capture Berlin.

November 11.—The German plenipotentiaries sign the terms of armistice. By those terms Germany agrees to evacuate all invaded territory and Alsace-Lorraine, to release all prisoners, and surrender 5,000 guns, 30,000 machine-guns, 3,000 mine-throwers, and 2,000 aeroplanes. She gives the Allies the right to occupy the Rhine provinces, at the expense of Germany. She agrees to hand over all her U-boats and a number of other ships to the Allies, as well as 5,000 locomotives, 150,000 wagons, and 5,000 motor lorries, to evacuate East Africa, to cancel the treaties of Brest-Litovsk and Bucharest, and to give full compensation for damages done by her military operations.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Hull conference have recently been removed from 36 Linnæus Street, Anlaby Road, to 46 Park Street, Hull.

Memorial Services.—Memorial services were held in the Irish conference, on Sunday, November the 24th, 1918, commemorating our late President, Joseph F. Smith. The meetings were well attended by saints and friends who mourn the death of our leader and sympathize with the bereaved.

Baptisms.—On Saturday, November 23rd, 1918, a baptismal service was held at 106, Ann Street, Belfast, Irish conference, when one convert was baptized by President Sidney L. Wyatt, and confirmed a member of the Church by Elder Arthur D. Evans.

On Sunday, November 24th, 1918, a baptismal service was held at the Latter-day Saints' meeting-room, Sheffield, at which two

applicants received the ordinance of baptism. Local Elder Oliver Shaw officiated. Confirmation took place the same day.

Branch Conference.—A branch conference was held at Sparkbrook, Birmingham conference, Sunday, November 17th, 1918. The local branch presidency and two elders from Zion were in attendance. In the Sunday-school session, the Articles of Faith were recited, and Brothers Harold Dobell, L. J. Pestridge, and Elder State England were the speakers. In the evening session the authorities were sustained, both general and local, and Elder Robert W. Cluff, Brother F. J. Barbour, and Elder State England addressed those present.

Socials.—On Saturday, November 16th, 1918, the Croydon Relief Society, London conference, celebrated the anniversary of the organization of the Croydon branch by holding a bazaar and social. The articles that were made by the society and those that were donated by others, found a ready sale. After all expenses were paid, there was £7 10s. for the treasury. The program of songs, recitations, and a sketch, was well received, says President James Gunn McKay.

On Saturday, November 16th, 1918, there was held by the Nelson branch Relief Society, a successful sale-of-work and social. There was a goodly number present, and all seemed to enjoy themselves, says Elder T. H. Brown.

DIED.

STEPHENSON.—November 8th, 1918, Sister Emily Maud Stephenson, of the York branch, Hull conference, of dropsy. She was born July 31st, 1879, in London, baptized October the 8th, 1904 at Hull, by Elder William Preston, and confirmed by Elder Albert D. Dixon. She died a faithful Latter-day Saint.

FOWLER.—On Wednesday, November 13th, 1918, Amy Fowler, of albuminuria and dropsy. She was born in Hull, November 11th, 1882; was baptized August 24th, 1912, by Elder Bernard Parry, and confirmed by Elder Elias A. Lemon. She died in full fellowship with the saints.

CONTENTS:

The Eighty-ninth Semi-annual Conference 769
The Foolishness of God 771
A Testimony 774
Editorials: President Heber J. Grant 776
The October Conference ... 776
Minutes of the Sheffield Conference 779
A Soldier's Testimony 782
Chronology of the War 782
From the Mission Field 783

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS. 295 EDGE LANE.

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.